Al-Eiman-e-Walidain-e-Mustafa, Fi Riwayaat-e-Sirranw wa Khafa

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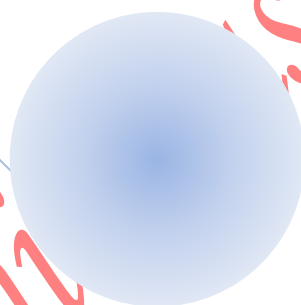
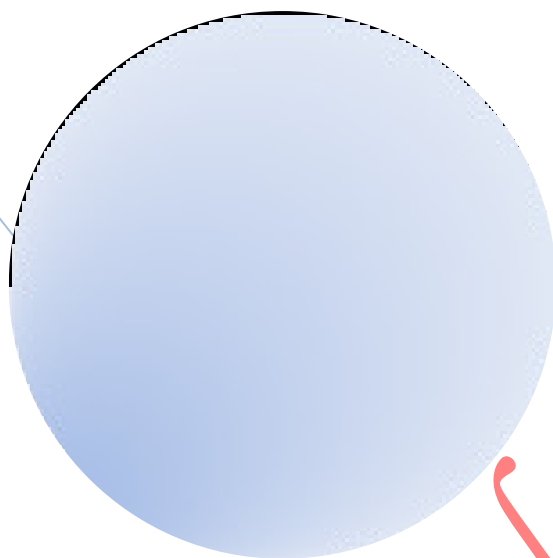
ALHAMDULILLAH! Hum Ashiqan-e-Rasool Ahlesunnat wal jamaat bahot khush qismat hain ki ALLAH ne hume Momin paida kiya aur bada ehsan ki apne Mehbub Sallallaho alaihe wasallam ki ummat me kiya. Ki is ummat me hone ki to pichle Amibiya alaihimus salam ne bhi dua mangi hai.

Walidain-e-Mustafa Sallallaho alaihe wasallam

Alhamdulillah! Nahmaduhu wa nastaeenuhu wa nastaghfiruhu wa nu'minu bihi wa natawakkalao alaihe. Wa Nusalli ala Rasoolihil Kareem, Was Salaato was Salaamo Ala Sayyedil Mursaleen. Amma Ba'ad. Faoozu Billahe Minash Shaitanir Rajeemi Bismillahir Rehmanir Raheem.

ALLAH TABARAK WA TA'ALA ka behadd ehsan hai ki usne shume Musalman kiya aur khas ehsan ki Apne Pyare Mehbub Sallallaho alaihe wasallam ki Ummat me paida farmaya ki is Ummat me hone ko to khud Ambiya alaihimus salato salam ne duayen mangi hain. Isi ummat me kuch aise log bhi paida ho gaye hain jo ki khud ko Musalman hone ka daawa karte hain Kalima bhi padhte hain, Namazen bhi padhte hain. Par apne hi Nabi Sallallaho alaihe wasallam par tarah tarah ke ilzamaat lagate hain, unhi ilzam me se ek ilzam ye bhi hai ki wo hamare pyare Aaqa Sallallaho alaihe wasallam ke Walidain ko (maazALLAH) kafir kehte hain. Halanki hum is masle par Hadeeson ki dalil pesh karenge ki wo Kafir nahi balki Momin the. Lekin use pehle bhi hum puchna chahte hain ki akhir tumhe apne hi Nabi Sallallaho alaihe wasallam ke walidain ke khilaf zuban daraz karne me zara bhi dil ko takleef nahi hui? Agar tum momin na keh sake fir bhi kafir kehte zara bhi haya nahi aayi?

Deobandiyo ke peshwa Rasheed Ahmed Gangohi ne bhi apni Fatawae Rasheediya me likha hai ki Nabi Sallallaho alaihe wasallam ke walidain ka inteqal Halat-e-Kufr me hua. (maazALLAH)

Beshak Musalman Ghulam behtar hain Mushrik se:
(Sureh Baqrah 221)

1: Rasoollah Sallallaho alaihe wasallam farmate hain:
Har Qarn-o-Tabqa me Tamam Quroon Bani Aadam ke behtar se mai bheja gaya, yahan tak ki us qarn me hua jisme paida hua.
(Saheeh Bukhari Kitabul Manaqib, Baab Sifatun Nabi Sallallaho alaihe wasallam Jild 1 pg.503.)

2# Hazrat Ameerul Mumineen Syyeduna Ali Murtaza r.a ki Saheeh Hadees me hai:
Ru-e-Zameen par har zamane mekam se kam 7 Musalman zarur rahe hain. Aisa na hota to zameen-o-Ahle-Zameen sab halaak ho jate. Isko Abdur Razzaq aur ibn Munzir ne shaikheen ki shart par Saheeh Sanad ke sath riwayat kiya.
(Sharah Zarqani alal Mawahib Ladunya, Ba-hawala Abdur Razzaq wa Ibn Munzir jild 1 Pg.174)

3# Imamul Mufassereen Syyeduna Ibn Abbas r.a ki Hadees me hai:

Nooh alaihis salam ke baad zameen kabhi 7 Musalman. Bandgan-e-Khuda se khali nahi hui, jinki waja se ALLAH Ahle zameen se azab dafa farmata hai.
(Sharah Zarqani alal Mawahib Ladunya ba-hawala Ahmed fiz-Zohad Jild 1 Pg.174)

Jab Saheeh Hadeeson se sabit ki har qarn-o-tabqe me ru-e-zameen par la aqal 7 musalman bandgan-e-maqbool zarur rahe hain. Aur khud Saheeh Bukhari ki Hadees se sabit hai ki Huzur Akram Sallallaho alaihe wasallam jinse paida hue wo log har zamane me, har qarn me kheyar-e-qarn se, aur ayat-e-quraniya naatiq ki koi kafir agarche kaisa hi shariful qaum, baala nasb ho, kisi Ghulam Musalman se bhi khair-o-behtar nahi ho sakta to wajib hua ki Mustafa sallallaho alaihe wasallam ke Aaba, wa Ummahaat-e-Qarn aur tabqa me unhe bandgan-e-Saaleh wa maqbool se hu, warna maazALLAH Saheeh Bukhari me Irshad-e-Mustafa sallallaho alaihe wasallam wa Quran-e-Azeem me irshad-e-Haq ke mukhalif hoga.

Mai kehta hu ki Kafir shar'an is baat ka mustaiq nahi ki isko Khairul Qarn kaha ja sake, bilkhusus jabki Musalman Saaleh maujud hon, agarche khairiayt Nasab hi ke lihaz se kyu na ho.
Ye Dalil Imam Jalaluddin Suyuti ne ifaadah farmayi.

Dusri Dalil ALLAH TA'ALA ne farmaya, Kafir to na-paak hi hai.
(Sureh Baqrah 221)

Aur Hadees me hai Huzur Sayyedul Mursaleen Sallallaho alaihe wasallam farmate hain:

4# Hamesha ALLAH ne mujhko Paak, suthri pushton me naqal farmata raha, saaf suthra araasta, jab 2 shakhen paida huin, unme behtar shaakh me tha.
(Al-Hawi Lil Fatawa ba hawala Abu Naeem Masaalikul Hanfa fi Waalidil Mustafa Jild 2 Pg.211)
(Dalailun Nabuwwa,Abi Naeem , Fasl Saani Pg.11-12)
Isko Naeem ne Dalailun Nabuwwa me Ibn Abbas ra se riwayat kiya.

Aur ek Hadees hai Nabi Sallallaho alaihe wasallam farmate hain:

5# Mai hamesha Paak mardon ki pushton se, Paak Beebiyon ke peton me muntaqil hota raha.
(Sharah Zarqani Alal Mawahib Ladunya ba-Hawala Abi Naeem an-Ibn Abbas Jild 1 Pg.174)

Dusri Hadees me Nabi Sallallaho alaihe wasallam farmate hain:

6# Hamesha ALLAH ne mujhe Karam wali pushton aur taharat wale shikamo me naqal fermata raha, yahan tak ki mujhe mere Maa Baap se paida kiya. Isko Ibn Abi Amru al-Adi r.a se riwayat kiya.
(Shifa Ba-Ta'reef Huqooqul Mustafa jild 1 Pg..63)

To zarur hai ki Nabi Sallallaho alaihe wasallam ke Aaba-e-Kiram Taahireen wa Ummahaat-e-Kiram sab Ahle Eiman-o-Tauheed hon ki Quran Azeem kisi Kafir-o-Kaafirah ke liye karam-o-taharat ke liye hissa nahi.

Ye Dalil Imam-e-Ajal Fakhrul Mutakallimeen Allama ul Wara Fahruddin Raazi r.a ne Ifaadah farmayi aur Imam Jalaluddin Suyuti aur Allama Mohaqqiq Sanusi aur Allama Tilimsani Shaareh Shifa wa Imam Ibn Hajar Makki wa Allama Mohammad ZarqaniShaareh Mawahib wagairah Akaabir ne iski taaeed wa Tasweeb ki.

Teesri Dalil
ALLAH TA'ALA ne farmaya :
Bharosa kar zabardast meherban par jo tujhe dekhta hai jab tu khada ho aur tera karwaten badalna sajdah karne walon me.
(Quran 26:217-219)

Imam Raazi farmate hain ki Huzur Aqdas sallallaho alaihe wasallam ka Noor Paak Saajidon se Saajidon ki taraf Muntaqil hota raha.
(Mafaatihul Ghaib tehet ayat 26:219, 24:149))

To ayat is par dalil hai ki sab Aabaae Kiram Musalman the.

Imam Suyuti wa Imam Ibn Hajar wa Allama Zarqani
(Sharah zarqani Alal mawahib Baab Wafat-e-Umma Sallallaho alaihe wasallam jild 1 pg.174)
wagairham Akaabir ne iski Taqreer wa Taaeed wa Taakeed wa tash'heed farmayi

Aur Ibn Abbas r.a se iski muaiyyid riwayat Abu Naeem ke yahan aay
(Sharah zarqani Alal mawahib Baab Wafat-e-Umma Sallallaho alaihe wasallam jild 1 pg.174)
(Dalailun Nabuwwa Abi Naeem Fasl Saani Zikr-e-Fazeelate Sallallaho alaihe wasallam Be-Tayyib-e-Maulidah Juz-ul Awwal pg.11-12)

Allama ne tasreeh ki hai ki Quran paak ki har waja se istedlal kiya jayega aur koi ek ta'weel dusri ta'weel ki naïf nahi karti, iske liye Ulama ka amal gawah hai ki wo purane aur naye zamane me Aayat-e-Mubaaraka ki kayi Taaweelaat me se ek se istedlal karte rahe hain.

Chauthi Dalil:
ALLAH ne farmaya anqarib ALLAH tujhe utna dega kit u raazi ho jayega.
(Quran 5:93)

Qarib hai ki tuje teri Ummat ke baab me raazi kar denge aur tera dil bura na karenge.
(Saheeh Muslim Kitabul Eiman Baab Duaaun Nabi Sallallaho alaihe wasallam jild 1 Pg.113)

Magar is ata wa raza ka matlab yahan tak pahuncha ki Saheeh hadees me Huzur Syed Aalam Sallallaho alaihe wasallam ne Abu Talib ki nisbat farmaya:
maineusey saraapa Aag me duba paaya to kheench kar takhno tak ki aag me kar diya.
(Saheeh Bukhari Kitabul Manaqib, Qissa Abi Talib, jild 1 Pg.548)
(Saheeh Bukhari Kitabul Adab, Kaifiyatul Mushrik, jild 2 pg.917)
(Saheeh Muslim Baab Shafaatun Nabi Sallallaho alaihe wasallam le Abi Talib jild 1 pg.115)
(Musnad Ahmed An ibn Abbas jild 1 Pg.206)

Ek aur Saheeh riwayat me farmaya:
Agar main na hota to Abu Talib jahannam ke sabse neeche tabqe me hota
(Saheeh Muslim Kitabul eiman Baab Shafaatun nabi Sallallaho alaihe wasallam jild 1 pg.115)
(Saheeh Bukhari Kitabul Manaqib, Qissa Abi Talib, jild 1 Pg.548)
(Saheeh Bukhari Kitabul Adab, Kaifiyatul Mushrik, jild 2 pg.917)

Ek aur Saheeh Hadees me Nabi Sallallaho alaihe wasallam :
Dozakhiyon me sabse halka azab Abu Talib par hai.
(Saheeh Muslim Kitabul eiman Baab Ahoon Ahlin Naar Azaaba jild 2 pg.115)
(Mishkaatul Masabeeh ba Hawala Bukhari Kitabul Fitan baab- Sifatun Naar wa ahleha jild 2 Pg.502)

Aur Zaahir hai ki Huzur Aqdas Sallallaho alaihe wasallam se jo qurab Waalidain ko hai Abu talib ko isse kya nisbat?
Phir iska uzr bhi waazeh kin a unhe dawat pahunhi na unhone zamana-e-Islam paaya, to agar maazALLAH wo AhleJanant nahote to zarur tha ki unpar Abu Talib se bhi kam azab hota. Aur wohi sabse halke azab me hote. Ye Hadees Saheeh ke khilaf hai to wajib hua ki Waalidain Kareemain AhleJannat hain. Wa ALLAHO A'Lam
Is Daleel ki Taraf bhi Imam Khaatimul Huffaz Jalaaluddin Suyuti r.a ne farmaya:
Taufeeq ALLAH ki taraf se hai Taqreer Dalil ye hai ki Saadiq wa Masdooq Sallallaho alaihe wasallam ne khabar di ki Ahle Naar me sabse halka azab Abu Talib par hai. Ab hum puchte hian ki Abu Tali par ye takhfeef kis waja se hai ?
Huzur Aqdas Sallallaho alaihe wasallam ki yaari wa paas daari wa khidmat Guzari ke baais ya isliye ki Sayyedul Mehbubeen Sallallaho alaihe wasallam ko unse Mohabbat Tabayi thi ? Huzur ko unki riaayat manzur thi, Huzur Aqdas Sallallaho alaihe wasallam farmate hain:

Aadmi ka chacha uske Baap ke bajaye hota hai, isko Imam Tirmizi ne sanad-e-Hasan ke sath hazrat Abu Hurairah r.a aur Hazrat Ali r.a se se jabki Tibrani Kabeer ne Ibn Abbas r.a se riwayat kiya hai .
(Jaame Tirmizi abwaabul Manaqib, Manaaqib-e-Abi Fasl-e-Am Nabi Sallallaho alaihe wasallam jlld 2 pg.217)
(Moajjam Al-Kabeer H.no.10698 jild 10 pg.383)

Aur jo kuch unhone Kaam kiye the humne qasd farmakar unhe baareek baareek Ghubar ke bikhre hue zarre kar diye ki rozan kid hoop me nazar aate hain.
(Quran 25:23)

Saaf irshad hota hai ki Kafir ke sab amal barbad mehez hain. Aur yehi un Ahadees-e-Saheeha Mazkurah se mustafad, AbuTalib kea mal ki haqiqat to yahan tak thi ki Huzur Aqdas Sallallaho alaihe wasallam ne sarapa aag me gharq paaya, amal ne nafa diya hota to pehle hi kaam ata, phir Huzur ka irshad ki maine usey takhno tak ki aag me khinch liya main a hota to wo jahannam ke tabqa-e-zereen me hota.

(Saheeh Bukhari Kitabul Manaqib, Qissa Abi Talib, jild 1 Pg.548)
(Saheeh Muslim Kitabul eiman Baab Ahoon Ahlin Naar Azaaba jild 1 pg.115)
(Musnad Ahmed bin Hanbal jild 1 Pg.207, 210)
.
Bila Shubah ye Takhfeef sirf Mehbub Sallallaho alaihe wasallam ka Paas Khatir ur Huzur ka Ikram Zaahir hai aur Waazeh hua ki Mehbub Sallallaho alaihe wasallam ki khatir Iqdas par Abu Talib ka azab hargiz itna giraan nahi ho sakta maazALLAH jis qadar Waalidain Kareemain ka muamla. Na unse takhfeef me Huzur ki ankho ki wo thandak jo Hazraat Waalidain Karimain ke bare me, na unki riaayat me Huzur ka wo e'zaaz wa Ikraam jo Hazraat Walidain ke chhutkare me, to agar farz kijiye ki ye Abu Talib ke Haq-e-parwarish wa khidmat hi ka muaawza hai to phir kaunsi parwarish juziyat ke barabar ho sakti hai?
Kaunsi Khidmat Hamal wa Waza' ka Muqabla kar sakti hai? Kya kabhi kisi parwarish kunindah ya khidmat guzaar ka haq Haq-e-Walidain ke barabar ho sakta hai? Jise Rab-ul-Izzat ne apne Haq-e-Azeem ke sath irshd farmaya:
"Haq maan mera aur apne Walidain ka"
(Quran 31:14)

Phir Abu Talib ne jahan barson khidmat ki, chalet waqt tanj bhi wo diya jiska jawab nahi, har chand Huzur Aqdas Sallallaho alaihe wasallam ne Kalima padhne ko farmaya na padhna tha na padha. Jurm wo kiya jiski maghfirat nahi. Umr bhar mojizaat dekhna, Ahwaal par Ilm Taam rakhna aur zyadah Hujjatullah Qayem hone ka moajjib hua ba khilaf Abueen Karimain ken a unhe dawat digayi. Na inkar kiya. To har waja, har lehaz, hae haisiyat se yaqinan unhi ka palla badha hua hai. To Abu Talib ka azab sabse halka hona yunhi mutasawwur ki Abueen Karimain AhleNaar hi se na hon.

Paanchvi Dalil:
ALLAH ne farmaya:
barabar nahi dozakh wale aur Jannat wale, aur Jannat wale hi murad ko pahunche.
(Quran 59:20)

Hadees me hai ki Huzur Sallallaho alaihe wasallam ne Aulad-e-Amjaad-e-Hazrat Abdul Muttalib se ek paak Tayyaba Khatoon r.a ko aate dekha. Jab paas aayin farmaya:
"Apne ghar se kahan gayin thi?"
Arz ki "ye jo ek Mayyat ho gayi thi mai unke yahan dua-e-rehmat aur ta'ziyat karne gayi thi,"
Farmaya:
"Shayad tu inke sath Qabristan tak gayi"
Arz ki:
"Khuda ki panah ki mai wahan jati halanki Huzur se sun chuki thi jo kuch is Baab me irshad kiya"
Syed Aalam Sallallaho alaihe wasallam ne irshad farmaya:
"agar tu inke sath wahan jati to jannat na dekhti jab tak Abdul Muttablib na dekh len"
Isko Abu Dawood aur Nasai ne riwayat kiya hai,
(Nasai Kitabul Janaiz, Baabun Nayi jild 1 Pg.265)
(Abu Dawood Kitabul Janaiz, baab ta'ziyah jild 2 Pg.89)

aur Lafz Nasai ke hain. Syeduna Abdullah bin Amru al-Aas r.a Anhuma se, Imam Abu Dawood ne az-raahe adab bataur Kuna ye isme tashdeed ka zikr kiya lekin Imam Abdul Rehman Nasai ne Khulkar ilm ko pahunchaya aur Hadees ka Haq ada kiya. Har ek ke liye tawajjoh ki ek simt hai jiski taraf wo muh karta hai

ye to Hadees ka irshad hai ab zara Aqaid-e-AhleSunnat pesh-e-nazar rakhte hue Nigah-e-Insaaf darkaar, Aurton ka Qabristan jana ghayat darja agar hai to ma'siyat hai.
(Quran 63:8)
Aur Hargiz koi ma'siyat msalmna ko jannat se mehroom aur Kafir ke barabar nahi kar sakti. AhleSunna tke nazdeek Muslaman ka Jannat me jana waajib-e-sharai hai agarche maazALLAH muaakhize ke baad
Aur Kafir ka Jannat me jana muhaal-e-sharai hai ki abadul abaad tak kabhi mumkin hi nahi aur Nusoos ko Hattal Imkan zaahir par Mehmool karna wajib aur be zarurat ta'weel na-jaez aur ismat nau-e-bashar me khaasa Ambiya laihimus salam hain. Inkeghair se agarche kaisa hi azeemud darjaat ho. Wuqu-e-gunah mumkin wa mutasawiir ye chaaron baaten aqaid AhleSunnat me sabit wa muqarrar, ab agar ba-hukm-e-Muqaddama raabe maqabir tak balugh-e-farz kijiye. To ba-hukm-e-Muqaddama Saalisa Jazaakaar tibb wajib aur is taqreer par ki Hazrat Abdul Muttalib ko MaazALLAH Ghair Muslim kahiye, Ba-Hukm-e-muqaddemeen Awwaleen wa neez ba hukm Aayat-e-kareema Muhaal wa baatil, to wajib hua ki Hazrat Abdul Muttalib wa AhlreJannat hon. Agarche Misl-e-Siddiq wa Farooq wa Usman wa Ali wa Zehra-o-Siddiqa waghairaham Saabiqeen Awwaleen me nahon. Ab Ma'ana Hadees bila takalluf aur be haajat ta'weel wa Tasarruf-o-Aqaid AhleSunnat se mutabiq hain. Yani agar ye amr tumse waaqe hota to Sabiqeen Awwaleen ke sath Jannat me jana na milta balki is waqt jabki Abdul Muttalib Dakhil-e-behesht honge,

Chhathi Daleel:
Hamare Parwardgaar, ALLAH Azzuwajal ne farmaya:
Izzat to ALLAH aur Rasool aur musalmano hi ke liye hai magar munafiqon ko ilm nahi.
(Quran 63:8)

Aur irshad farmaya:
Aye logon, humne banaya tumhe e knar wa maadah seau rkiya tumhe qu me3 aur Qabeeke ke apas me ek dusre ko pehchano, beshak ALLAH ke nazdeek tumhara zyadah izzat wala wo hai jot um me zyada Parhezgar ho.
(Quran 49:13)

In Aayaat me ALLAH ne izzat ko musalmano me bayan farmaya. Aur kafir ko kitna hi qaumdaar ho, laeem-o-zaleel thehraya aur kisi laeem wa zaleel ki aulad se hona kisi Azeez-o-kareem ke liye baais-e-madah nahi wa lehaaza kafir Baap Daadon ke intesab se fakhr karna haram hua. Saheeh Hadees me hai Rasool Sallallaho alaihe wasallam farmate hain:

Jo Shaks izzat wa karaamat chahne ko apni topusht kafir ka zikr kare ki mai fulan inb fulan ibn fulan ka beta hu, unka Daswaan jahannam me ye shaks ho. Isko Imam Ahmed ne Abu Raihaana r.a sse riwayat kia.

(Musnad Ahmed Bin Hanbal, Hadees Abi Raihaana r.a Jild 4 pg..134)

Aur Ahaadees-e-Kaseerah mash'hur se sabit ki Huzur Aqdas Sallallaho alaihe wasallam ne apne fazail-e-Kareema ke bayan aur maqam-e-rajzah wa madah me bahot martaba apne Aabaae Kiram ka zikr farmaya.
Roz-e-Hunain jab iradah-e-ilaahiya se thodi der ke liye kuffar ne ghalba paaya, ma'dood bande rikaab-e-risalat me baaqi rahe, ALLAH Ghalib keRasool ghalib par Shaan-e-Jalaal taari thi.
"Mai Nabi hu kuch jhut nahi, mai hu beta Abdul Muttalib ka."
isko Ahmed, Bukhari, Muslim aur Nasai ne Sayyeduna Bar'aa bin Aazib r.a se riwayat kiya.
(Saheeh Bukhari Kitaul Jihad, Baab Man Qaad, jild 1 pg.401)
(Saheeh Muslim Kitabul Jihad, Baab Ghawah Hunain, jild 2 Pg.100)

Huzur qasd farma rahe hain ki tanha in hazaron ke majme par hamla farmayen. Hazrat Abbas bin Abdul Muttalib wa Hazrat Abu Sufain bin Haris bin Abdul Muttalib r.a Baghla Sharif ke lagam mazbut khinche huehain ki badh na jayen aur Huzur farma rahe hain:
Mai saccha Nabi hu, ALLAH ka pyara, Abdul Muttalib ki ankh ka taara, Sallallaho alaihe wasallam.
(Musannaf In Abi Shaiba, Kitabus Sair, H.no.33573 jild 6 pg.535)
(Kanzul Ummal ba Hawala Abi Naeem H.no.30207 jild 10 pg.540)
Isko Abu Bakr bin Abi Shaiba aur Abu Naeem ne Bara bin Aazib se riwayat kiya hai.

Ameerul Mumineen Umar r.a lagam roke hue hainaur Hazrat Abbas dumchi thaame aur Huzur farma rahe hain:
Usey badhne do, mai hu Nabi sareeh Haq par, mai hu Abdul Muttalib ka pisar Sallallaho alaihe wasallam.
(Tarikh Damishqul Kabeer tarjuma 2858 Shaibato bin Usman jild 25, Pg.173)
Isko Ibn Asakir ne Mus'ab bin SHaiba se riwayat kiya.

Jab Kafir nihayat Qarib aa gaye, Baghla Tayyaba se Nuzul-e-Ijlaal farmaya, us waqt bhi yehi farmate the.:
Mai hu Nabi bar haq saccha, Mai hu Abdul Muttalib ka beta, Ilahi apni madad nazil farma.
(Kanzul Ummal ba hawala Ibn jareer, H.no.30206, jild 10, Pg.541)

Phir ek musht khaak dast-e-paak me lekar kafiron ki taraf phenki aur farmaya:
Bigad gaye chehre.
(Kanzul Ummal H.no.30213 jild 10 Pg.541)
(Jaameul Bayan, tehet-e-ayat nasarokumullah jild 10 Pg.118)
Wo Khak un hazaron Kafiron par ek ek ki ankh me pahunchi aur sabke muh phir gaye, unme jo Musharraf ba-islam hue wo bayan farmate hain jis waqt Huzur Aqdas Sallallaho alaihe wasallam new o kankariyan hamari taraf phenki hume ye nazar aaya ki asman se zamin tak taambe ki diwar qayem kar di gayi hai aur ispar se pahaad hamari taraf ludhkaye gaye hain, siva e bhagne ke kuch ban na aayi.

"Mai bani Sulaim se un chand khatoono ka beta hu jinka naam Aatika tha"
(Kanzul Ummal H.no.31874 jild 11 Pg.402)
(Moajjam al-Kabeer H.no.6724 jild 7 Pg.169)
Isko Saeed bin Mansoor ne apni Sunan me aur Tibrani Moajjam Kabeer me Subar bin Aasim r.a se riwayat kiya.

Ek Hadees me hai baaz Ghazwaat me farmaya:
Mai Nabi hu kuch jhut nahi, mai hu Abdul Muttalib ka beta, mai hu Un Beebiyon ka beta jinka naam Aatika tha.
(Tarikh Damishqul Kabeer, Baa-Ma'arfato uma wajdaatehi jild 3 Pg.60)

Allama Manawi Saib-e-Taiseer wa Imam Mujaddedeen Firozabadi Sahib-e-Qamoos wa Jehri Sahib-e-Sihaah wa San'aani Waghairham ne kaha Nabi Sallallaho alaihe wasallam ke Jaddaat me 9 Beebiyon ka naam Aatika tha.
(Taiseer Sharah Jaameus Sagheer tehet-e-Hadees Ana Ibnul Awaatik jild 1 Pg.275)
(Sihaah Baabul Kaaf Faslul Ain Tehet-e-Lafz-e-Aatika jild 4 Pg.1311)

Ibn Bari ne kaha:
Wo 12 Beebiyan Aatika thin, 3 Sulaimaat yani Qabeela Bani Sulaim se aur 2 Qureshiyaat se, 2 Adwaaniyaat, aur ek ek Kunaniya, Asadiya, Hazaliya, Qazaaiya, Azdiya.
(Taj-ul-Uroos, Baabul Kaaf Faslul Ain jild 7 Pg.159)

Abu Abdullah Adoosi ne kaha wo Beebiyan 14 thin, 3 Qureshiyaat, 4 Sulaimiyaat, 2 Adwaaniyaat, aur ek-ek Hazaliya, Qehtaniya, Qazaaiya, Saqfiya, Asadiya, Bani Asad Khuzaima se.
Imam Suyuti ne Jaameul Kabeer me Naqal kiya,
Aur zahir hai Qaleel Naafi Kaseer nahi.

Hadees me aata hai ki Huzur Aqdas Sallallaho alaihe wasallam ne apne Maqam-e-Madah wa bayan-e-fazail-e-Kareema me 21 pusht tak apna Nasab Naama irshad karke farmaya:
Mai sabse nasab me afzal, Baap me afzal, Sallallaho alaihe wasallam. Toh Ba—hukm-e-Nuzoos-e-Mazkoorah zarur hai ki Huzur ke Aabaa wa Ummahaat Muslimeen wa Muslimaat hon.

Saatwi Daleel:
ALLAH ne farmaya:
Aye Nooh! Ye Kun'aan tere Ahel se nahin, ye to naar asti ke kaam wala hai.
(Quran 11: 46)

Ayat-e-Kareema ne Muslim wa Kafir ka nasab Qatay farmaya wa lehaza ek ka tarka dusre ko nahin pahuchta.
Aur Hadees me hai Rasool Sallallaho alaihe wasallam ne farmaya:

Hum Nasr bin Kunana ke bete hain. Hum apne Baap se apna Nasab Juda nahi karte.
(Kanzul Ummal H.no.35513, Jild 12 Pg.442)

(Ibn Majah, ABwaabul Hudood, Baab-Man Nafi Rujla min Qabeela, Pg.19)
(Musnad Ahmed, Hadeesul Ash'at bin Qais, jild 5 Pg.211-212)
(Moajjam al-Kabeer, H.no.219 and 2191 jild 2 Pg.286)
(Musnad Abi Dawood Tayalsi, Hadees Ash'at bin Qais H.no.1049 juz Raabe Pg.141)
(Tabqaat al-Kubra, al-Ibn Saad, Zikr man Antama jild 1 pg.23)
(Dalailun Nabuwwa lil Baihaqi, Baab-Zikr Sharaf Asal Rasoolullah Sallallaho alaihe wasallam jild 1 Pg.173)
Isko Abu Dawood Tayasi, Ibn Saad, Imam Ahmed, Ibn Maja, Haris Maawradi, Samuya, Ibn Qaane, Tibrani Kabeer, Abu Naeem, aur Ziya Maqdasi ne Saheeh Mukhtarah me Ash'at bin Qais-ul-Qundi r.a se riwayat kiya.

Kuffar Nasab Ba Hukm-e-Ahkamul Haakimeen Muqatay hai. Phir maazALLAH juda na karne ka kya muhal hota?

Aathvi aur Nawi Daleel:
Mai kehta hu ALLAH TABARAK WA TA'ALA ne farmaya:
Beshak sab Kafir Kasabi Mushrik, Jahannam ki Aag me hain. Hamesha isme rahenge, wo sare Jahan se badtareen hain. Beshak wo jo Eiman laye aur ache Kaam kiye wo sare jahan se behtar hain.
(Quran 98:6)

Aur Hadees me hai Rasool Sallallaho alaihe wasallam farmate hain:
ALLAH AZZUWAJAL ne Zaid Bin Amru ko bakhshish diya aur unpar rehem farmaya ki wo Deen-e-Ibrahin alaihis salato was salam par the.
(Tabqaatul Kubra Ibn Sa'ad Tarjuma Saeed bin Zaid jild 3 Pg.381)
Isko Bazar aur Tabrani ne Sayyeduna Saeed bin Zaid bin Amru bin Nafeel r.a se riwayat kiya.

Ar ek aur Hadees me hai Rasoolullah Sallallaho alaihe wasallam ne unki nisbat farmaya:
Maine usey Jannat me Naaz ke sath aman kushaan dekha.
(Fathul Bari ba Hawala Ibn saad wal Faak'hi Kitabul Manaqib Hadees Zaid bin Amru bin Nufeel jild 8 Pg.147)
Isko Ibn Sa'ad aur Faak'hi ne Hazrat Amir bin Rabiya r.a se riwayat kiya.

Aur Baihaqi wa Ibn Asakir ki Hadees me Ba-tareeqa-e-Malik an-Zuhri an-Anas r.a hai.:
Rasoolullah Sallallaho alaihe wasallam irshad farmate hain:
Mai hu Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdul Munaaf bin Quzi bin Qilaab bin Marrah bin Ka'ab bin Lui bin Ghalib bin Feher bin Malik bin Nazreen Kunana bin Khuzaima bin Madarka bin Iliyas bin Muzar bin Tazaar bin Ma'ad bin Adnaan. Kabhi log 2 giroh na hue magar ALLAH ne mujhe behtar giroha me kiya to mai apne Maa Baap se aisa paida hua ki zamana-e-Jaahiliyat ki koi baat mujh tak na pahunchi aur mai Khalis Nikah-e-Saheeh se paida hua, Aadam se lekar apne Waalidain tak. To mera Nafs-e-Kareem tum sabse afzal aur mere Baap tum sabke Aaba se behtar.
(Dalailun Nabuwwa Baab-Zikr Asal Rasoolullah Sallallaho alaihe wasallam jild 1 Pg.174-179)
(Tarikh Damishqul Kabeer Baab-Ma'arfate Nisbah jild 3 Pg.29 and 38)

Ye lafz “Mera nasab tum sabse afzal aur mere Aaba tum sabse afzal hain”
(Tarikh Damishqul Kabeer Baab-Ma’arfate Nasbah jild 3 Pg.30)

Is Hadees me awwal to nafi aam farmayi ki Ahed-e-Jaahliyat ki kisi Baat ne Nasab-e-Aqdas me kabhi koi raah na paayi. Ye khud dalil kafi hai aur amr-e-Jaahiliyat ko khusoos zina par hamal karna ek to takhisis bila mukhtasis dusre laghu ki nafi-e-zina saraahatan iske mutassil mazkoor.

Saaniyan Irshad hota hai ki tum sabke aaba se behtar, in sab me Hazrat Saeed bin Zaid bin Amru r.a bhi qat’an dakhil hain to laazim hua ki Hazrat Walid-e-Majid Hazrat Zaid se afzal hon. Aur ye Ba-hukm-e-ayat be-islam na-mumkin.

Agar maazALLAH Aaqa Sallallaho alaihe wasallam ke walidain ko ab ghair ,momin maane to ye kaise mumkin hoga ki wo ek Eiman wale H.Zaid se afzal hain?
Kyunki koi kafir to Momin se afzal nahi ho sakta na.

Daswi Daleel:
mai kehta hu ALLAH ne farmaya: Khuda khub janta hai jahan rakhe apni paighambari.
(Quran Kareem 6:124)

Ye Aayat gawah hai ki ALLAH sabse zyada moazziz wa mohtaram mauze waze risalat ke liye intekhkab farmata hai. Wa lehaza kabhi kam qamon razeelon me risalat na rakhi. Fir kufr-o-shirk se zyadah razeel kya shai hogi?
Wo kaise is qabil ki ALLOAH Azzuwajal Noor-e-Risalat isme wadiyat rakhe. Kufar mohal-e-ghazab wa lanat hain aur Noor-e-Risalat ke waze ko Mohal-e-Raza wa rehmat darkaar.

Hazrat Ummul Mumineen Siddiqa r.a par ek bar khauf wa khashiyat ka ghalba tha. Girya-o-zaari farma rahin thi. Hazrat Ibn Abbas r.a ne arz ki: Ya Ummul Mumineen kya aap ye ghuman rakhti hain ki Rabbul Izzat ne jahannam ki ek chingari ko Muhammad Mustafa Sallallaho alaihe wasallam ka joda banaya?
Ummul Mumineen ne farmaya:
Tumne mera gham door kiya. ALLAH TA’ALA tumhare gham door kare.

Khud Hadees me hai Huzur Sayyed Aalam Sallallaho alaihe wasallam farmate hain:
Beshak ALLAH Azzuwajal ne mere liye na maana ki mai Nikah me lane ya Nikah me dene ka Muamla karu. Magar AhleJannat se.
(Tarikh Damishqul Kabeer, Ramlah bint-e-Abi Sufiyan 73:110)
Isko Ibn Asakir ne Hind bin Abi Haala r.a se riwayat kiya.

Jab ALLAH ne apne Habib Sallallaho alaihe wasallam ke liye pasand na farmaya (ke Ghair muslim apke Nikah me aaye) Khud Habib Sallallaho alaihe wasallam ka Noor Paak maazALLAH Mahal-e-Kufr me rakhne ya Habib Sallallaho alaihe wasallam ka Jism-e-Paak Iyaaz-Billaah Khoon-e-Kufr se banane ko pasand farmana kaise muwaqe hoga
.

ALLAH ki Taareef hain, ye 10 Daleel Jaleel hain. Pehli 4 Irshad-e-Aimma Kubaar aur 6 Akhir Faiz-e-Qadeer Musda Faqeer. (ye 10 Kaamil hui aur pehli aur pichhli me sab tariff ALLAH Ta'Ala ke liye hain)

ALLAH se dua hai Apne Mehbub Sallallaho alaihe wasallam ke sadqe hamari si choti si koshish ko qubul farmaye.